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621 Each member of this small community knows every other member well, his virtues, his faults, his little foibles and idiosyncrasies, and it is within these groups that one finds the choicest bits of gossip. Every native is identified with a certain hamlet as well as village. Thus, he is a man from Penguli, or Ponembatawa, as well as a member of the village of Lesu. His deepest roots are in the hamlet, and when he dies it is to the cemetery of the hamlet in which he was born that he is brought to be buried. As matrilocal [591 764] residence is the rule, a man is frequently buried in a hamlet other than that in which he was living.[1]

592 The next smallest grouping according to locality is the household, which corresponds, in general, to the individual family, consisting of parents and children. Should a man have two wives, each wife will usually have her own house, although if there is a great difference in their ages, one being very old and decrepit, they frequently occupy the same house. The unmarried men and the boys, after the [513] age of nine or ten, sleep in the men's house. There is no girls' house corresponding to the men's house, and the girls sleep at home until they are married. The usual occupants of each house are thus, the husband and wife, the female unmarried children, and young male children. But even though the older boys may sleep at the men's house, they participate in the life of the household. Just as each hamlet

103 578 [1] In the past, before white contact, the hamlets of Lesu formed two villages. The present six hamlets at the northern end (Simbelmalum, Ponamsambuat, Ponembwam, Ponembatawa, Ponmeniliasau, and Ponatlege) were known as the village of Tagam, and the remaining nine hamlets (Onel, Panat, Logok, Pantes, Penguli, Tarengam, Pencil, Sapone, Penbumbu) were the Lesu village. Each had their own chief, and there was constant fighting caused by thefts of women and pigs between the two villages. While war has been abolished and the two villages are now united, a certain division is still maintained between them. For instance, the boys of Tagam are still circumcised separately from the boys of Lesu. The members of the two places attend each other's rites, but there is no really close intimacy between them. [304]

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592 has its own life, so has each household. There is both a division and sharing of labour in the care of the children, in the gardening, in the cooking, and in all the activities which compose the fabric of daily life. The daily meeting of the family for its evening meal, the affection between them, and even their quarrels, all help to wield them into a close-knit unit.

161 The population of Lesu was 232, eleven of whom were
162 absent working on coconut plantations. There were 66 households, in which lived 62 adult males, 63 adult females, 65 male children, 42 female children. The accompanying notes give the number now present in each household and not the number of children born in each family. Some of the children have died, others have married and formed households of their own, and others may be away. The average number of offspring per fruitful woman is 2·9.[1]

Kinship

MOIETY AND CLAN

616 Cutting across the local groupings are the lines of kinship.
136 The society is divided into two exogamous moieties, *Telenga*, the fish hawk (*Pandion leucocephalus*, a marine bird which feeds on fish it catches in the shallow water of the reef), and *Kongkong*, the eagle (*Haliaëtus leucogaster*, a very large bird living in high trees, and which often feeds on marine animals which it sometimes obtains by chasing the *Telenga* and catching the food it drops). The members of each
616 moiety regard themselves as related to each other in a
614 classificatory manner. Each moiety is divided into a number of clans, an extended family group, all the members of

[1] For detailed information on birth and death rates see the author's article, "Vital Statistics of New Ireland (Bismarck Archipelago) as Revealed in Genealogies," *Human Biology*, September 1931, Vol. 3, No. 3.

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842 of leaves were obtained, but the writer has not yet had the opportunity of having them identified. Sterile women seriously attribute their sterility to the use of these leaves, and natives swear by their efficacy. But so do they also swear by their ability to make it rain by magic.[5]

844 Women usually work in their gardens right up to the time of giving birth to the child. Occasionally they may slacken their labor a bit a month or so before the time of birth, but this is not the rule. They resume their work usually about two weeks after birth. The long
853 period of lactation has already been mentioned. In addition to the mother's milk, the infant is fed on baked taro within a day or two after birth. The mother chews it first and then gives it to the infant. There are other practices and customs which indirectly have a bearing on the vital statistics, but in this paper only the obvious ones can be indicated.

Household Census

592 Before presenting the statistics, a household census for one village (Lesu) is given. The household corresponds roughly to the individual family and its usual occupants are husband and wife, female unmarried children and young male children. Should a man have two wives, each one will usually have her own home, but sometimes they share the same house, particularly if there is much discrepancy in their ages. Should a woman have two husbands, one of them will usually count the
[882] men's house as his home. The unmarried men and boys of from approximately ten years sleep in the men's house. But this does not prevent the young boys from eating with their family and being a part of the household as far as sharing its duties and pleasures. Married men, for various reasons, occasionally sleep in the men's house. The girls sleep at home until they are married, and there is no women's house corresponding to the men's house. An older relative (widow or widower), too feeble to live alone, may also be an occupant of the household.

162 The village of Lesu contained 66 households. There were 62 adult males and 63 adult females (all married), and 65 male children and 42 female children. Nine of the adult males and two of the females were

[5] Dr. Hrdlička investigated certain objects which Indians believed would cause artificial sterility. He found them ineffectual. Hrdlička, A., Physiological and Medical Observations among the Indians of Southwestern United States and Northern Mexico. Bureau of American Ethnology, Bulletin 34, p. 165.